

by the increasing current of modern ideas and development, have stimulated from within a desire to shake off the shackles of the old order. To some extent the old order is adapting itself to modern conditions, though there are still, for instance, diehard conservatives among the church party, who, fearful for the disappearance of their power and prestige, cling to a bigotry which refuses recognition to any innovations. While the reactionaries among this class offer a problem to the progressive elements in the country which time will probably solve, there are greater difficulties to be faced in contending with unruly elements among the tribesmen.

Many of these latter have, by emigration, secured sufficient wealth to acquire immovable property, have settled and allied themselves with the townsmen and property-owning Seiyids in a movement to promote peace and safety, but some of the great remainder who prefer a nomadic existence, cling to ancestral habits of raiding, take by force what they cannot buy, or live on blackmail paid by the harassed landed classes to secure immunity. Even the honest carrier is apt to show a more than passive resistance when he fears that the increasing motor transport will deprive himself and his camel of their daily bread.

The surprising modern developments in the Kathlri dominions owe their inception mainly to private enterprise, but in the Qu'aiti state there is superimposed over the curious diversity of social conditions a Government which attempts a compromise between the methods of the west, probably borrowed mostly from Indian contacts, and indigenous institutions.

During the last few years the Hadhramaut has become increasingly known to Europeans. A number of travellers, official and otherwise, have visited the country since the war, and, owing to the Royal Air Force and to an increase of Political staff regular and more frequent contact has been established. A landing-ground at Shibam makes the interior easy of access, for it is now less than five hours from Aden. The appearance of Royal Air Force visitors has largely increased the number of Europeans seen in the main Wadi, so that the large towns there, scarcely visited till a few years ago, seem on the way to becoming, as it were, tourist centres. The Navy, too, play an important part in the dissemination of goodwill and friendship by their visits to Mukalla. Apart from this the constant emigration of Hadhramis to other countries has meant an increasing infiltration of western ideas. The age-long seclusion of the country has gone, and though outside the towns conditions of life are, for the most part, still primitive, the Hadhramaut appears to be changing almost despite itself.

The main problems to be faced in the Hadhramaut are the establishment of friendly relations between the Qu'aiti and Kathlri on a basis of mutual trust and co-operation, and the stabilization of Qu'aiti and Kathlri rule in their respective countries. I could not help the conclusion that many of the things which the Qu'aiti

635 The following are descriptions of the tribes more closely connected with the province :—

SEIBANI.				
	Class.	Section.	Places.	No.
101	Marshida	...	Living round the province of Du'an.	400—500
		Bā Dahaidūh		
		Bā Beitar		
		Bā Dhrua	—	
		Bā Kardas		
		Bā Sara		
	Khāmā	...	—	300—400
		Bā Surra		
		Bā Kadim		
		Bā Sallum		
		Bā Rashid		
	Hāka	...	Hāfa in Wadi Leisar	300—400
		Bā Dajail		
		Bā Sa'd		
		Bā Nakhar		
		Al Biadha		
		Bā Khachwein		
	As Sumūh	...		500—1,000
		Shaka'i		200
		Bā Wasim		
		Jodani		
		Jahnam		
		Bā Butaiya		
		Ghoth		
	Al Meshājir	...	Hum Ba'ha', Wadi Yeb'uth.	250
	Al Qathm	...	—	100
	Al Hamidi	...	—	400
				2,450—4,150

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619 The Seibani Zei are said to be part of a Confederation which includes the 'Awābitha and Al Heik tribes. They extend from the Hamumi country on the east to the Nūwah on the west. The Nahd and Kathiri tribes bound them on the north, and the Beni Hahan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a siyar is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an "A" agreement with them.

619 Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the 672 Khāmā clan of the Seibani, the Qu'aiti Governors of the Du'an province, are also the paramount Muqaddams of the tribe. Inter-tribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their Mansab. The Mūdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

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	Clan.	Section.	Place.	No.	'Aql.
619	Bin Yamāni and their slaves ...	—	Qam	80	'Al bin Ahmed bin Imani.
631	Al Sa'id, Bin 'Uthmān, and	—	Al Khōn	80	'Umar bin 'Awadh bin Sa'id.
101	Al Dahmān.	—	As Sōn	80	Khart'
	Al Qaḥa, Al Barakiz, Al	—	Asm	45	'Im
	Haithwa, and Al Nuheid.	—	Al 'Usha	15	'Aidha bin 'Arifa.
	Al as Sa'id	—			
	Samāh al 'Usha	—			
	Beit Bal Hateish	—	Pughma	38	—
	Al Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Abdī.
	Bin Maraf	Al Fahd	—	120	—
	Ash Sheiban	3 sections	—	—	—
				847	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qam. They have been allied to the Qu'aiti, with whom they have an "A" agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathliri which was terminated by the Qu'aiti-Kathliri agreement. The Kathliri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

167 The Tamimis emigrate to Java and the East African Coast, but they are a poor tribe. They grow wheat, lucern, vegetables, jowari, and other crops, on well irrigation. A large amount of land in the Tamimi territory is the property of the rich townsmen of Tarim and Dammūn which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

619 The Bin Qasr clan is sometimes considered as divided into four sections, the Al Kibl, Al 'Awadh bin 'Umar, Bin Dahdūh, and 631 Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed 101 clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

619 The mansabs of the Tamimi are 'Umar bin Zein Al 'Abdulla bin ash Sheikh for the Al Yamāni, Hasan bin 'Alawi al 'Aql, Ahmed bin 631 'Aql, Al Matahar, Tahir bin Bubeqr Al Tahir for the Balheij, and 'Alawi bin 'Abdulla Al Shibab for the Bin Silma.

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Socotra has also a
good breed of small, straight-backed cattle, a rarity in this part of the world.

With its commanding geographical position on the sea route to the East and to the African coast, Socotra would probably have a much greater importance but for its lack of any good harbour. As it is, this interesting and attractive island receives little attention and has few European visitors. Aden's official contact with it is usually limited to the payment of the Sultan's stipend and to the annual visits of one of His Majesty's ships conveying the Governor of Aden or a political officer on tour.

The total area of the Aden Protectorate exceeds 100,000 square miles; that is to say, it is about as large as the United Kingdom. The size of its population is not known with any accuracy, but it is estimated to be about 600,000. With the exception of a few Indians living at Mukalla, a small colony of Arabian Jews at Dhala, and, in some parts, some imported African blood, the people of the Protectorate are wholly Arab. There are wide differences among them, for they vary from the settled communities of Lahej, Mukalla, Shehr, and the towns of the Hadhranaut Valley to primitive and semi-nomadic Bedouin. Between these extremes are tribes whose traditions and environment produce divergent characteristics, although they are alike in the essentials of race, religion, and language. Apart from the towns, the tribal system prevails throughout the country, and inter-tribal jealousies and feuds have been a cause of chronic disturbance, which has not yet been wholly cured by the Protecting Power.

The Arabs of the Protectorate are a race of small but hardy people, and their virtues and their faults are largely the outcome of their environment. Living in a rough and comparatively barren country, they are frugal, patient, and industrious. The poverty of their country forces many of them to seek their livelihood abroad. They make excellent seamen, and, as such, they are to be found scattered over many parts of the world. In common with many other mountain people, their institutions are democratic. Every tribesman is as good as his neighbour, including his chief, who, in a tribe, is only the first among equals. It is true that there are sections of the population who are subject to the tribesmen and who are liable to oppression, but the dominant characteristics of the people are a strong individualism and a love of freedom. They are said also to be avaricious. Avarice is indeed a common fault among them, but it is natural that money should be greatly valued in a land in which it is scarce and hard to